

THE BRETHREN'S EVANGELIST.

improvement, and if I do not improve I am not only committing a crime that will be felt by my immediate friends, but one that will be felt through coming generations. To know a fault truly is to mend it. And herein is the purport of my writing: that we study each other more, and find out the frailties of our sex, and in love tell it to one another. From the same author I quote the following:

"As man gets light he executeth justice. His philosophy will yet include the real welfare of 'sister woman'."

Now, will we reject that timely hint and proffered assistance, or will we buckle on our armor and march forth and meet this offending foe? Mothers, we supplicate your aid; help us to become more womanly, and love one another as sisters should. And in helping us to a higher standard of womanhood, you will be fitting yourselves for heaven. Let us hear from you all.

LOTTIE HOLSINGER.

Ashland, Ohio.

Be Ye Reconciled to God.

To my dear brethren in the Lord, not of one party, but of all the different factions of the once loving brotherhood, greeting; I feel strongly interested in the welfare of all my dear brethren, and I believe you all have the same mind. Then if we want to feel well, we must do well, and to do well is to serve the Lord, and to serve him acceptably, we must have the mind of the Lord, and if we have the mind of the Lord we will let our conversation manifest the fruits of the spirit of the gospel. It surely is time for every brother and sister to forget the past and press toward the mark of the prize in Christ Jesus. If we are evil spoken of, falsely, let us bear it patiently. May every word written for the press be filled with the spirit of the Lord. I am truly glad to see that our periodicals have a different tone, yet there is room for improvement. But the Brethren at home should also stop talking of the bad things that some may have done. Instead of coming together plotting to out-general each other about some church property or about expelling each other, it would be better to talk and lay plans to have less council meetings, more preaching, and get up prayer meetings. The money that is spent for committees would better be devoted to having the word preached, and tell Satan to get behind you. Take Christ as your Leader, and it will not be long until we all will be Brethren again, and will be glad and rejoice with exceeding joy; for we are all brethren if we obey God in all things. Now come, brethren, be kind, tender hearted, forgiving one another as God for Christ's sake has forgiven you.

JONATHAN WARNER.

Morrill, Kans.

Brethren's Church at Johnstown.

While at the Love-feast at New Enterprise brother Crawford gave me a cheering account of the prosperous condition of the church at Johnstown, Pa., which I feel like communicating to the Brethren through the medium of our EVANGELIST. Elder Sell of the German Baptist church reported in the *Messenger* that the Brethren at Johnstown were in the minority, but that the church (German Baptist) had lost its church property. In this the Elder is mistaken. According to Miller's census the Johnstown church at the time the census was taken, numbered 351 members. Since then the church was divided into the Conemaugh and Johnstown churches. I am unable to say exactly how the division stood numerically at the time it was made, but I believe that the Conemaugh church at the time it was reconstructed as a Brethren church, in October 1882, numbered 150 members of Brethren, and 26 German Baptists, and the Johnstown church numbered 130 Brethren, as counted immediately after the annual meeting inquisition had completed its work. This would make 280 members of Brethren, from the whole number of 351 as reported by the census. Of course the Brethren have been having accessions since. It has been generally known that the Johnstown church property was heavily encumbered with debt, and it was questionable whether possession or non-possession could be most desirable under the circumstances. The German Baptist Elder, however acting upon the presumption that he and his little band of pretended loyalists to Annual Meeting, were *The Church*, and that the Brethren were not entitled to rights in church property, attempted to capture the meeting-house, but failing in his stratagems, they proposed a compromise, and by this compromise the property is held by the Brethren, on condition that they pay the indebtedness. The property I am told cost \$11,000 and is decidedly the best of its kind in the entire brotherhood. The indebtedness when the Brethren took exclusive possession was seven thousand dollars (\$7000). The lots connected with the house consisting of four in number, originally cost one hundred

dollars a piece. The Brethren have lately sold one of these lots upon which a dwelling is to be erected, for twenty-five hundred dollars, (\$2500) and two other lots have risen in value in a similar manner, and they have prospects of selling one other at a similar price. Thus the Lord has blessed his cause in Johnstown, and the Brethren there have realized that the Lord prospers those who trust in him, and we are all made to feel that "If God is for us none can be against us."

The Johnstown also has another good building at Conemaugh station and the Conemaugh church has purchased a church building of their own, leaving the Brollier family in sole possession of the old church-house, with their conscience at ease in the contemplation of the fact that the gospel teachings of charity, honesty and justice, have been set aside by a decision of the great Annual Meeting, declaring that brethren have a right to lock their own meeting-houses. Is this another instance where the word of God has been made void by human traditions?

"Charity covereth a multitude of sins." Let us be charitable, but at the same time we have a duty to perform towards the erring. When the church property at Johnstown was settled the proposition was made by the German Baptists that they would take exclusive control and pay the debt or they would give exclusive control to the Brethren if they would pay the debt. The Brethren accepted the offer, but tendered the use of the house alternately to the German Baptists. Do I need to add that the Brethren of Johnstown have been taught by the gospel of Christ.

E. L. YODER.

From the Field.

From Flora, I went to Bunker Hill, Indiana, on the 1st inst, and met brethren Gordon and Summers. Gordon went there to fill my appointment, as I did not know that I could get there at the time. Summers and I met before we got to the place of meeting, and arrived just in time to see the congregation disperse. Next day Summers addressed the people, and in the evening Gordon took the stand again. Both spoke like free men and held forth the pure word of the Lord. Gordon left us for his home on Monday morning, the 3rd, and Summers preached again that evening. The next day he went to Miami-town, to preach two evenings, and one Swihart was left to continue the services at (near) Bunker Hill. During this time one came out on the Lord's side, made the good confession and was received as a candidate for baptism. On the eve. of the 5th, after the services, I was conveyed to Peru and brother Summers will continue the meeting at Bunker Hill over Sunday. Arrived home on the 6th at about 9 A. M. and found my family well.

Soon after arriving at home the sad news came to us that brother and sister C. M. Poley's little Iven, a bright little boy less than two years of age, was found after an absence of only ten or fifteen minutes, in the barn lot in a tub of water, out of which the horses had just been watered, and was drowned. We went to brother Poley's and found the report was true, and to-day at 11 o'clock the funeral will take place. This is a hard stroke on our esteemed brother and sister, but it is a God of justice who giveth life and taketh it again.

Auburn, Ill.

J. H. SWIHART.

Brother R. Z. Replogle's Report.

We have two communications from brother R. Z. Replogle in regard to their love feast and protracted meeting held at New Enterprise Pa., in which the same facts and items already mentioned by brother Spanogle are repeated. Hence we have omitted brother Replogle's, in full, and only extract the following. Speaking of the inconsistencies of their conservative elder, he says:

Then how does it sound to hear them say, "we must treat them as heathens and publicans if they won't hear the church," when this same Bishop stood up, when I asked for a certificate, and said: "if every member in this house says he shall have a certificate I will not sign it." A nice man to hear the church," indeed.

Then after giving a farther account of the meeting, he says of brother Will Spanogle:

"He has established himself as a preacher, notwithstanding the unjust opposition. Brethren sometimes get confused in the names of Spanogle and Replogle, and I am sure from what I have learned of brother Spanogle I am not ashamed to be called Spanogle for his sake, if he is not ashamed to be called Replogle for my sake. And as for the cause we have espoused, we feel confident and hope to labor together some more. If we can not, God help us so to live that we can enjoy the rewards of our labors together in glory."

Immediately upon the close of our meetings

I started on a canvass in Conemaugh Congregation, and participated some with brother S. W. Wilt, in a series of meetings which promises to be a success also, notwithstanding they are worshipping in a house with its door-frames and window sashes full of nail marks and nails as marks of conservative failure. Though the marks signify a bad disposition, thanks be to God they were not made by the Brethren; and the German Baptists themselves could not have removed the obstacles intended to debar, and leave the house in a better condition than it now is. The only way to avoid the marks of this "ugliness" is to keep it out of the heart.

I am happy to say that the future of the Conemaugh church is hopeful. So may it be. I am also happy to say I find substantial supporters there for the college. I have enrolled the names of Henry Sell, Frederick Grove, and Daniel Stutsman as donors and stockholders of Ashland College, and am especially indebted to the latter for favors rendered, in getting me to the train at an early hour. Am sorry I could not enjoy his society longer. Hope to do so hereafter.

R. Z. REPLOGLE.

From Howard and Carroll Co's., Ind.

Closed our labors in Howard county, last Sunday evening, resulting in an organization consisting of 24, including two prominent ministers, who were formerly ministers in the German Baptist church. This church will be called the Brethren church at Burlington. Came over here to Flora, in Carroll county, and preached five sermons. Closed last evening with two additions to the church, and a great interest. The people could not near all get in, although the house is not very large. Another one took his stand for the Gospel alone this morning, making three members in Flora, who ask an interest in the prayers of God's people, that they may stand the storms. They are about twelve miles from the main part of the church, and surrounded by opposition.

There is just now a little more excitement in this town than is necessary. If people are really members of the church that the gates of hell cannot prevail against, they should not become terrified so easily, if a few of their members do unite with the Brethren.

The old order brethren have a church of about 140 members here. They treated us very kindly, and we lodged with them, and otherwise shared their hospitalities.

J. H. SWIHART.

Flora, Ind., Dec., 1st.

A Sister's Dream.

"I dreamed" said she, "that there was a very large crowd of people and a great commotion. My husband and I moved with the throng until we came to a large canvas tent. Here they were shouting, 'The end of the world is at hand. Come in, come in, and get a copy of the revised minutes of the Annual Meeting, or you can not be saved. Come in! Come in!' But some said, 'There is not room in the tent for all'; but the reply was, 'It is the Lord's tent and he will enlarge the capacity to suit the demand. Come in! Come in!' A distance away on a mound I saw a small company of progressives, who were engaged in singing and in praying for the deluded people. Between them and the throng there were some wandering about that were said to be neutral. Husband was inclined to go in, but I was not. But still they shouted, 'Come in! Come in!' and the people poured in. I watched to see the tent enlarging its capacity. Presently I saw the canvas moving, but it seemed like a pressure and not a growth or enlargement of the tent. Then I heard a mysterious groaning within, which was followed by a sudden concussion and explosion. I saw seats as in an amphitheater and a large crowd, but they were all in commotion and with their revised minutes in their hands they rushed out over the sides, which were now open; and as they rushed out they threw their minutes on a pile until they had a large heap. Some one exclaimed 'what a grand bonfire this would make.' They were all in confusion; but they discovered the little company on the mound, who were still singing and praying, and they started toward them." Here I awoke.

"I fell asleep and dreamed again. I saw the same place and the same people, but now they had nearly all collected together with the little company of worshipers on the mound, but some were still wandering about in doubt and confusion. Here I awoke again and dreamed no more. I am not in the habit of dreaming. Sometimes I have vague, indistinct and disconnected dreams, but this was as clear and as natural as reality, and I can't forget it."

I have related this dream as nearly as I could in substance, and much of it in the sister's own language, as nearly as I could recall

it from memory. What does it signify, ye interpreters of dreams and visions?

PUTEUS.

From Brother J. C. Cripe

The storm was much against us in holding the meeting in Beering county, Michigan, as reported by brother Ingelwright, but the Lord was with us in power. We commenced our meeting in the hall, at New Troy, but the weather got so cold that we thought proper to change to the M. E. church, which was kindly tendered us. The interest increased from the beginning to the end, both in the church and among the world. Of course the German Baptists showed their opposition as usual, but the work went on all the same, until twelve precious souls came out on the side of the Lord. Seven were buried in Christ to walk in newness of life. Some others are to be baptized in the near future, and more to follow. The meeting closed with the best interest, and a good feeling among the people. Many were almost persuaded, and I believe will soon come with us.

J. C. CRIPE.

Dowagiac, Mich.

From Brother Bashor.

On account of rain, and mud, and exceedingly dark nights, we closed our meeting at Troutville, after one week's continuance. Six precious souls came out on the Lord's side, and others are counting the cost. We have an appointment there for to-morrow, at which time they will be baptized. I preached there last night to a good house of interested hearers. On the second Sunday of next month our regular appointment will be at our church near here, when others are to be baptized. So the good work goes on. Virginia did not look like a very promising field when I came here, as it was supposed that Conservatism and Old Order had the field; but the promise now is for hard work and plenty of it, while I remain, and the out-look is full of promise. During the winter I will work as strength will admit.

S. H. BASHOR.

Botetourt Springs, Va., Nov. 30.

Light Wanted.

Editor of the EVANGELIST:—The increase of divorces is agitating the minds of the Christian people to a considerable extent, but the term marriage as considered from a Christian standpoint, or as the Bible defines it, bothers me far more. Will the Christian readers and Bible students, and those versed in theology, please make plain to my mind if possible, the true meaning of marriage as considered from a Bible point of view. If so, they will confer a great favor on their humble servant.

J. E. WRIGHT.

Hillsboro, O.

Prohibition Movement.

To the temperance organizations in Ohio and all other persons interested in constitutional prohibition *Greeting*:

This memorial asks that a committee of one or more competent persons be sent from each organization to Columbus, Ohio, on Jan. 8th, 1884 to plead with the legislature to present to voters of Ohio, for their suffrages in Oct., 1885 a single prohibitory amendment to the constitution of the state. Let there be a forward movement along the whole line.

E. T. HAYS.

Fayette, O.

From Newtonia, Mo.

Dear Brethren: I see in our paper, accounts of several revival meetings in our brotherhood. We love to read of these good meetings, and more especially the conversion of sinners. And we are hoping and praying that God in his providence will send some good brother into this part of the vineyard to labor for the Master. There are a few souls here who love that good book we call the Bible, and we would love to have some of its precious truths taught by our Brethren. There is a great work here that ought to be done; saints to be strengthened, and sinners to be converted. Now brethren think of us, and come over to the help of the Lord against the mighty.

JOEL MILTON

Newtonia, Mo. Dec. 8, 1883.

From Brother Mallott.

I have been for several days trying to hold meetings in what is known as the Helser church, Perry county, Ohio, but have been interrupted by the ferocity of the German Baptists, in a most astonishing way. Our meetings being thus continually annoyed, and thereby causing us to waste much time, we closed last evening, just as the waters were "being troubled," with five additions by baptism. The law-suit will go off here the 20th.

R. F. MALLOTT.